

Bible Doctrines (The True-Good-Beautiful)

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology

P.R. - 32

Hermeneutics
Linguistics
Epistemology 9 Existence 13
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

Opening passages, Jn 8:31-32; Matt. 22:37-39; 1 Cor 13:13; Gal. 5:22a.

The ultimate objective for all of us is loving the Lord our God with all of our hearts, souls, minds, and might. This requires a radical change in our nature through regeneration & sanctification

Three necessary changes: 1) regeneration; 2) F-ship with God (life with, before and after God); and 3) continual growth in whole truth, total truth. The HS is required for all three.

The alternative to a life of walking with God by means of truth via HS is a life in the absence of God, in defiance of God, and to our own glory instead of God's.

Each Bible class advances us through foundational truths, as noted on this chart, as well as the Word of God. Both are required to really understand and love the Lord with all of our hearts, souls, minds, and might.

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit



Bible Doctrine

Stage 2

Stage 2 – Christian doctrinal believer = life of doctrine!

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit



Bible Doctrine

Stage 1

Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good , they think it must be true.

EPISTEMOLOGY: #9, Grasp of Existence-13

1. To grasp existence as such is to gain ability to
 - Perceive the nature of creation.
 - Perceive the nature and power of God throughout all creation (and thus actually believe in the God of the Bible).
 - Perceive the true nature of science and fallacies of scientism.
 - Perceive the universal proclivity of man's fallen nature.
 - Perceive key passages on critical issues regarding the nature of God, problem of evil, suffering, divine providence and sovereignty, free will (cf. Ex. 3:14; Job, Matthew 6; John 9; Luke 13; Rom. 1:18-32; 8:28; Col. 1:17; Heb. 1:3; Prov. 16:9).
 - "Honor God as God and give thanks to Him" for all things, Rom. 1:21.

EPISTEMOLOGY: #9, Grasp of Existence-13

2. In our study of existence we are examining existence of things as well as their causal powers (motion). There are six views.

#1 – Physicalism. What is this view and why is it implausible?

#3 – Deism. What is the view and why has it always been rejected by orthodox Christianity, Judaism, and Islam?

#4 – Conservationism. What is this view and why must it necessary exclude the divine providence found in God's Word?

#5 – Concurrentism. What is this view and why is this the only view that comports with reality, rationality, and the Bible?

#6 – Occasionalism. What is this view and how does it exaggerate God's providence and sovereignty?

EPISTEMOLOGY: #9, Grasp of Existence-13

3. God is transcendent insofar as He is “above” nature, exists independently of nature, and yet is the causal source of all that exists in the natural universe.
4. God is sovereign, in that His creative activity extends over everything, including both the range of all substances and of all events which those substances participate in.
5. God is provident in that He is intimately involved in the workings and operations of His creatures, directing them with care towards their ends. This is the traditional or strong view of divine providence.

Proverbs 16:9 The mind of man plans his way, But the LORD directs his steps.

EPISTEMOLOGY: #9, Grasp of Existence-13

6. This strong view of divine providence is upheld by at least three components: omniscience, omnipotence, and omnibenevolence.
7. Providence comes from the Latin *providentia*, which is the nominative form of the verb *providere*. *Providere* [*pro-video*] has two basic meanings:
 - a. To forsee, or see at a distance—where God has *fore*-knowledge about every thing that occurs, and employs His sovereignty wisely and morally to accomplish some end.
 - b. To provide for, prepare, or to make ready— this includes God’s power that executes His providence. Providence pertains to power.

EPISTEMOLOGY: #9, Grasp of Existence-13

8. The Providential God of the Bible not only knows what “will” happen but has a plan for all creatures and the power to make good on that plan.
9. God’s eternal power and deity are demonstrated through finite creation (cf., Romans 1:20) because of the *mode* of creation, which requires God’s transcendent nature and power. To create something takes infinite power for there is no potentiality to act upon. The greater the degree of distance of potentiality and act, the more power is require to produce the act/effect.
10. In sum, the power to create ex-nihilo is of an order wholly unlike natural production or creaturely power. It is on an infinite scale and thus cannot be communicated to creatures. There is an infinite difference between making something and creating something out of nothing. In the former, power can be quantified; in the latter there is no quantifying or measuring factor.

Faith, Hope, and Love in God's Loving Concurrence

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.
 - Connection with our Romans 12:1-2 study.
 - Common view (due to lack of philosophical skills) is that Job never gets a sufficient answer. However, by understanding Esse and concurrence we get a powerful answer to the problem of evil in Job, where a righteous man, overwhelmed with suffering, who bitterly cries against God, repents in love and retracts all that he has said to God.

Faith, Hope, and Love in Divine Concurrence

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.
 - The nature of God's loving concurrence vividly illustrated in 2nd person language (2nd person = conscious awareness of the presence of another person with whom you are directly interacting). This is much different than 1st or 2nd person experience. Furthermore, 2nd person account go beyond propositional knowledge. There are things in 2nd person that cannot be put in 1st and 3rd person communication. The most effective way for God's love to be communicated to Job is by re-representing the 2nd person narration. This is what we do when we tell a stories.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- Job never questions God's power, only His goodness. In a series of vehement protests of God. Job insists on the moral goodness of the universe. He protests and demands that God be called to account.
- Job's friends are shocked to be what they see as his blasphemy. They repeatedly point out to Job's limits and God's incredible power and knowledge. But Job rejects his "comforters" attitudes with scorn. Job grants that God has power. What is at issue with Job is God's goodness.
- Job is portrayed as a person who refuses to submit to a God who is not good, no matter how powerful He is.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- Due to lack of philosophical insights, modern commentators are at a loss at God's response to Job and treat it as totally insufficient. They accuse God of completely ignoring Job's charges and state that what God says is totally irrelevant in that Job called into question God's goodness, and God on gives power. Did God fail to understand and answer the charge? What does Job do in light of this insufficient response to God.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- Job 42:5-6. But Job repented, he takes back what he was saying against God's goodness. But why? Job actually submits to God with humility. Isn't that a surprising response on Job's part? I think it is so surprising as to be totally implausible. What causes him to collapse in humility? Take back his charges? He intensively repudiates His attacks against God. He recants and repents in dust and ashes. If the divine speeches have the only function of reiterating the power of God, which Job has already acknowledged, why does Job recant all that he said?

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- Again, Why does God's speeches have this effect on Job, if Job did not get an answer? What accounts for his powerful repentance? He certainly could have submitted without going nearly so far? Is not this a serious incongruity.
- Only by grasping concurrence and 2nd person knowledge can one understand Job's response.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- Don't the passages teach more than God's power? Don't they show God intimate relationship with all creation—from the sea to the rain to the animals. He brings them out of the womb, guides them, plays with them, and feeds them. He even talks to them and they, in some way, talk to Him in return.
- God's speeches show Him personally and intimately involved with all of His creation. He displays a parental care with all of His creatures. The claims of love are not in 3rd person, they are given in 2nd person account, and therefore allow the reader to participate in a way similar to the sons of God who, at seeing God in creation, sang and rejoiced in His glory.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- What Job wanted was an explanation and he does get it, but he gets it in the form of a 2nd person account. He had demanded goodness, what he gets is a pale copy of the rejoicing of the sons of God.
- Job and the orthodox doctrine of concurrence: God's relations with all of His creatures is personal, loving, and parental. A good mother will sometimes allow the child to suffer for benefits that could not be gained otherwise. She would never cause suffering for the sole purpose of teaching others. The lessons of suffering are primarily for those who suffer.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- The point of God's speeches is that if God loves and provides for the baby birds (38:41), a fortiori His love and provision for human beings is greater.
- God only allows suffering if that suffering is the only means of a greater good which cannot be gained otherwise. The greater good is always love for God. He produces a good out of that person, an ultimate good that could not have been produced as well without the suffering.
- In the 2nd person, he is directly engaged in this loving relationship with God in a way impossible from propositional truth alone. He moved into a 2nd person experiential relationship with God as described in Job 42:5. He saw God being God. It was a 2nd person face-to-face relationship in the speeches.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- When Job complained about the goodness of God, he was not just speaking philosophically. He was speaking experientially. It was a personal complaint in light of his previous trust in God.
- When betrayal of trust is an issue, a face-to-face encounter can make all of the difference in the world. To answer a mistaken charge in person with explanations is far more powerful than a theological reason. He saw how God loves all of creation. This is the sight of God that Job has. He thought His loving God had betrayed him, when he realized this was not the case, he felt ashamed and humbled and repented.

1. Job's faith/hope/love in God's loving concurrence, Job 38-41.

- It is suffering that enhances our experience of God (epignosis). This is the only way to explain Job's total acquiescence and humility before God. Only love can do this.
- Job wanted an explanation and he got one, it was love. This is the lesson for us all 😊 Problem of evil is different for believers than unbelievers because of the history we have with the Lord. We see this difference between ancient and modern commentaries on Job and on suffering in general.
- 2nd person account differs greatly from 1st or 3rd. This shows the importance of praying without ceasing.

1 Thessalonians 5:17 pray without ceasing;

2. David's faith/hope/love in God's loving concurrence.

- Psalm 23. God's concurrence in all of David's life and the Hope it brings in the valley of the shadow of death.
- Psalm 32. God's concurrence in divine discipline.
- Psalm 51. God's concurrence in divine discipline.
- Psalm 139. God's concurrence with David from the moment of conception.

3. Habakkuk's faith/hope/love in God's loving concurrence, Habakkuk 1:2-6; 12-13; 2:1-3; 3:16-19.
- ✓ Note the change of attitude on the part of Habakkuk once He understood the concurrence of God.
 - ✓ It was trust in the providence/concurrence of God that caused him to rejoice, even in the face of personal "tragedy."

4. Jesus's faith/hope/love in God's loving concurrence with inanimate and animate creation,

✓ Matt. 6:19-34

✓ Luke 13.

✓ John 9.

5. The Apostle Paul's faith/hope/love in God's loving concurrence.

- Romans 8:28 And we know that God causes all things to work together (πάντα συνεργεῖ) for good to those who love God, to those who are called according to His purpose.
 - ✓ Irresistible logic, teaches that nothing ultimately bad can happen to you, if you love God.
 - ✓ In fact everything that happens to you is for good, if you love God.
 - ✓ God is the primary cause of everything that happens and has the power in His providence to make every single thing that happens to us for our good.
 - ✓ Do you believe this? Do you believe the Bible?
 - ✓ Concurrence really is the antidote to all fear.
 - ✓ Chance really is incompatible with the nature of God.
 - ✓ We believe our own belief in the God of the Bible and Jesus Christ when we believe that anything can happen by chance.
 - ✓ Characteristics of love who truly love God in contrast to the mass of carnal Christians with their cycles of carnality and reversionism.

5. The Apostle Paul's faith/hope/love in God's loving concurrence.

- Colossians 1:17 And He is before all things, and in Him all things continue in being.
- Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

6. Paul's perspective regarding sufferings, this life, the next life, and death.

- 2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,
- Philippians 1:21 For to me, to live is Christ, and to die is gain. 22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. 23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; 24 yet to remain on in the flesh is more necessary for your sake. 25 And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith,

- 1 Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.
- 1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.
- Titus 2:11-3:8

Summary of theological superhuman love

- ❖ Discussion of theological love (Matt. 22:37-39; 1 Cor. 13:1-13; Eph. 3:16-19; 1 Thess. 3:12; 1 John 3:16-18).

Romans 12

➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Pride as a vice should never be confused with what is known as “taking pride” in accomplishments. There is a valid and healthy esteem that one can “take pride in” with regard to accomplishments, friends, family, and even country.

Galatians 6:4 But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.

➤ Virtues 8-37: Spiritual virtues related to supernatural love

8) Genuine Love (γενέσθω). The virtue of love, the greatest virtue!

- 9) Abhorring evil,
- 10) Clinging to good,
- 11) Devoted to one another
- 12) Preferring one another,
- 13) Not lagging in diligence,
- 14) Fervent in Spirit,
- 15) Serving the Lord,
- 16) Rejoicing in hope
- 17) Persevering in tribulation
- 18) Devoted to prayer
- 19) Contributing to the needs of the saints
- 20) Practicing hospitality

**THESE VIRTUES ALL DEAL WITH SPIRITUAL LOVE –
THE GREATEST CHRISTIAN VIRTUE.**

**ILLUSTRATIONS OF HOW LOVE CHANGES THE
DIRECTION OF A PERSON'S THOUGHTS.**

- 21) Bless our persecutors
- 22) Don't curse our persecutors
- 23) Rejoice with those who rejoice
- 24) Weeping with those who weep
- 25) Being like-minded
- 26) Not being haughty,
- 27) Associating with lowly,
- 28) Not being wise in self-estimation
- 29) Not repaying evil for evil
- 30) Respecting what is right before all men
- 31) As far as possible, being at peace with all men
- 32) Never taking revenge
- 33) Trusting God to right the wrong
- 34) Feeding others (providing goods to enemies)
- 35) Giving drink to others (returning good to enemies)
- 36) Not being overcome by evil
- 37) Overcoming all evil.

THIS IS A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!

Spiritual virtue: supernatural love illustrated

Moral love

#9: hating evil (moral love) (Ἀποστύγοῦντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good. One cannot love God and love evil simultaneously. People love what they think is their good.

Love for true good

#10: clinging to the good [goodness of love] (κολλώμενοι τῷ ἀγαθῷ), 9.
True Christian love loves true good. Our love will necessarily show itself in our determination to hold fast to the good. What is your good?

Special love for the royal family of God

#11: devotion to fellow believers in brotherly love [special love]
(φιλόστοργοιτῆ **φιλαδελφία** 10. Christian love naturally manifests its in love for fellow believers (1 John 3:14; Gal. 6:10).

Preferential love and honor for fellow believers

#12: in honor preferring fellow believers (προηγούμενοι τῇ τιμῇ), 10 [preference in love]. True Christian love honors fellow believers. This is an expression of love in humility—“leading the way” in honor fellow believers.

Faithfulness of love

#13: not indolent, not lagging behind in diligence (τῇ σπουδῇ μὴ ὀκνηροί), 11 [faithfulness in love]. True Christian love is not lazy or indolent about the things of God. Sloth is perhaps the most deadly sin today.

Earnestness of love

#14: being fervent in spirit (τῷ πνεύματι **ζέοντες**), 11 [earnestness of love]. True Christian love is always fervent. Christ predicted that the love of many would grow cold in the last times, Matt. 24:12. Our lives are to ones of fervency regarding God and the things of God.

Principles on spiritual indolence/sloth

1. God's grave warnings regarding spiritual sloth.
 - Don't drift, Heb. 2:1-4
 - Don't wander, Heb. 3:12-13
 - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
 - Don't shrink back, Heb. 10:26-31.
 - Listen! 12:25-29.

Principles on spiritual indolence/sloth

2. Spiritual sloth is the most prevalent sin in our age. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- Spiritual sloth refuses to exert the will toward the Good.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- It is a sin of omission, not commission. There is little to no active seeking of God or His will in prayer or in the Word. It is *lack* of seeking God and hungering for righteousness.
- A cold sin, a sin of indifference that is described as making Christ want to vomit. Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

Genuineness of love illustrated in Romans 12

#15: serving the Lord (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him? What kind of love is that? John 14:151; Colossians.

The joy of love

#16: rejoicing in hope (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

The endurance of love

#17: persevering in tribulation (τῇ θλίψει ὑπομένοντες), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

Consider Abraham's perseverance in testing.

The devotion of love

#18: devoted to prayer (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

The unselfishness of love

#19: contributing to the needs of the saints (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish. See James 1:26-27.

The large-heartedness of love

#20: practicing hospitality (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

Virtue: Love that blesses persecutors.

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

Virtue: love that empathizes

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

Spiritual Virtue: a love that seeks common ground

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

Spiritual virtue: spurning pride and arrogance.

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

Spiritual virtue: love that avoids conceit

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

Spiritual virtue: love that refuses to take revenge

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

Spiritual virtue: love that respects the true, good, and beautiful

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.

Spiritual virtue: love that entrusts its cause to God.

#33: leave room for [God's' wrath (δότε τόπον τῇ ὀργῇ). True Christian love is able to trust God to take care of the situation. Our character is far more important than the details.

Spiritual virtue: love that returns good for evil.

#34: if your enemy is hungry feed him (ψώμιζε). True Christian love returns good for evil.

#35: if he is thirsty give him drink (πότιζε). True Christian love always seeks the benefit of others.

Spiritual virtue: love that overcomes evil with good

#36: do not be overcome with evil (Μὴ νικῶ ὑπὸ τοῦ κακοῦ). True Christian love is not overcome with evil. Paul's crowing point. This cannot be done apart from true love, which only comes from God. You cannot overcome evil apart from love. Love with its affections, and yes passions do enable us to see better in certain circumstances.

#37: overcome evil with good (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν). True Christian love overcomes evil with good. The good is all traced back to God and Christianity. This is the secret to life and to Christianity. There is nothing like this to be found anywhere among the nations before Christ.